UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Beginning

George Willis Cooke's

Autobiography

"The Story of My Mind"

VOLUME XCV NUMBER 1

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, MARCH 2, 1925 NUMBER 1

A PRAYER FOR CHRISTIAN MILITARISTS

Mark Twain said of this prayer, "I have told the whole truth in that and only dead men can tell the whole truth in this world. It can be published after I am dead."

And it was.

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their shining fields with the pale forms of their patriotic dead; help us to drown the thunder of the guns with the cries of the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless, with their little children to wander unfriended through wastes of the desolated lands, in rags and hunger and thirst, sport of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and ever. Amen." —*Mark Twain.*

We publish in this issue the first installment of the late George Willis Cooke's autobiography entitled "The Story of My Mind." As announced in these columns on February 16th last, this narrative will be published serially in successive weeks for a period of months. The manuscript, found after Mr. Cooke's death, has been carefully edited and prepared for publication by Mr. Holmes. We regard it as a document of interest and importance, and count ourselves happy in being able to present it to our readers.

The sweeping of the skies goes on apace. Jupiter has gone as well as Prometheus. Jahveh has disappeared with Dagon. Timid souls feel that with the gods have also gone the foundations of faith, that religion has disappeared and that men are left in the darkness of despair. To them life has resolved itself into chaos. They have failed to discover that man is incurably religious. He puts away old gods only to find new ones. He casts down the gods of clay and gold to find the Living God in his own heart. We are becoming not less religious but more religious. Men are denying the faiths that they have inherited only to discover and devote themselves to a faith that has grown out of deepest experience. Because we cease to pray for bountiful harvests and learn to plow deep and to drain and fertilize the land we are not turning our faces away from God. We are in an age of spiritual discovery. We are pioneers who have left the old land and have not quite found the new. Like men in every pioneering age we are bound to make mistakes and many inevitably will lose their way. That is the price of our freedom. Man proceeds by the trial and error method. There is no chart of the future. Our way forward is painful and slow. But no one can come into close contact with the generation now in our schools and colleges without realizing that mankind is pressing forward to loftier heights than ever before attained. The "flappers" and "sheiks" are with us as they were with all earlier generations. So are youths and maidens to whom life is a glorious and splendid opportunity. In their joy and eagerness they may seem at times to be careless about us. They may push aside their elders and at times trample upon them. They are in a hurry. They have great things to do. If we are wise we will urge them on. They are on their way to find God and life and we may have faith to believe that they will make this a better world than their fathers and mothers did. UNITY has only a world of cheer for the generation that is joyfully pressing toward the future. We are sure that when the debris of ancient faiths and dogmas has been cleared away a better civilization and a richer faith will arise, the work of generations yet to be.

The question of international debts seems to exist in a kind of an Alice-Through-the-Looking-Glass World. Nothing is true that ought to be true, and what is true there is not true anywhere else. In the matter of personal debts the situation is perfectly simple. If one man owes money to another man he is supposed to pay it: if he doesn't pay it he is punished or is declared a bankrupt. If a nation owes money to a private individual or group of individuals, some bankers for example, it is expected to pay, and does pay. Thus France is today paying regularly on her debts to the bankers of America. When one nation owes another nation, however, the situation seems to be entirely different. The debtor nation is not obligated to pay, and does not pay, unless forsooth, she owes her money to an enemy, in which case payment, of course, is expected and demanded. Thus France has been lifting to high heaven

for years her cries of outrage against the failure of the Russian Soviets to pay the debts of the Czar. In the same way, France is insisting that Germany hand over every last fraction of an ounce of the pound of flesh owed under the promise of the treaty of Versailles. In the case of the debts owed by France, however, to the United States government there seems to be another fish to fry. America is France's friend, and was her ally; America spent millions of dollars and thousands of lives to save France from destruction. For this reason, or perhaps in spite of this reason, France seems to believe that she is under no obligation of any kind to discharge her debt to America. She not only hints, but shouts that she did America a favor when she borrowed that money, and that it is a kind of Shylock business to ask her to repay a single friend. Verily it is a strange world—at least the French world is a strange world. Every country that owes France, especially the countries that she has injured and outraged must pay their obligation at once and in full; but France herself need not pay her debts at all. Certainly not to her friends. We cannot understand it, but we are getting used to not being able to understand the ways of diplomacy and the wiles of international finance.

The breakdown of the League of Nations' program in Hungary has come sooner than we imagined possible. We had supposed that a pretense of success would be kept up at least as long as the pretense has been kept up in Austria, but apparently the strain is too great. Already we hear rumors of the resignation of the League's commissioner, Mr. Jeremiah Smith, and definite reports of the collapse of the loan policy. According to a recent dispatch in the New York *Times,* Mr. Smith has suffered a nervous collapse, caused by the trials to which he has been subjected, and now "feels it impossible to make a success of the League's reconstruction scheme in Hungary." Meanwhile the people are going from bad to worse in their experiences of misery. Taxes in Hungary as in Austria are enormous, as indeed must be the case if the interest on the loan from the international bankers is to be paid. "The situation," says the *Times* dispatch, "is considered critical, although the loan is believed perfectly safe." Of course the loan is "safe," for it was for the sake of the loan that the whole scheme was put into effect and the Hungarians thus economically enslaved. Our readers will recall that in this case of Hungary, as in the similar case of Austria, we prophesied failure from the beginning. We know little about finance and nothing at all about banking, but we do have a few traces of common sense, and all that we needed were a very few such traces to teach us that the League's program in these two countries was at the best a piece of stupidity, and at the worst a piece of treachery, doomed in either case to disaster. Our prophecy has now been fulfilled, exactly as our prophecy of the failure of the Dawes Plan will in due season be fulfilled.

Our readers are long since familiar with our predilection for lists of great names in various fields of human endeavor. Such lists fascinate us more than any cross-word puzzle ever devised. The latest examples of this form of instructive entertainment come from Dr. Charles William Eliot. Asked to select "out of all modern educational history" the ten greatest men, he names Adam Smith, Michael Faraday, John Stuart Mill, William Ellery Channing, Horace Mann, Herbert Spencer, Ernest Renan, Charles Darwin, Ralph Waldo Emerson, and the immortal Pasteur. Seeking the ten greatest educational influences of the last 2300 years, he names Aristotle, Galen, Da Vinci, Francis Bacon, Isaac Newton, John Milton, Shakespeare, John Locke, Kant, and Emerson. The first list strikes us as decidedly better than the second—naturally so, as it is ten times as easy to select a set of names from a period of two hundred years than from a period of two thousand. But there are difficulties in both lists. Why, for example, is Aristotle preferred to Plato, or either one of these to Socrates? Why is Locke named, and not Descartes? If Channing appears in the one list, the more modern, why should there be no religious leaders mentioned in the other—Confucius, Buddha, Jesus, Paul, Augustine, or Luther? Kant undoubtedly is entitled to a place, but what about Goethe? And speaking of omissions, we find it difficult to accept any roster of names as educational influences which does not include Voltaire, Rousseau, Franklin, and Karl Marx. The more we think of it, the more we are tempted to conclude that Dr. Eliot has done as well as can be done, from his point of view, a task which cannot in itself be done at all. With an arbitrary limitation of ten names, one is forced to omit names as impressive, and therefore as conspicuous by their absence, as those included.

The excitement in New York over indecent plays is well justified by the facts. Nor is the stir a local matter! For New York is the great center of dramatic production in this country, and if a cess-pool is tolerated there, its filth will sooner or later seep to all other regions. What has been going on in the metropolitan theatres this season challenges the memory of the oldest inhabitant. Nudity is so common as to be no longer a subject of comment. Profanity of the foulest gutter variety assaults the ears on every side. As for the plots and scenes of plays, they are as lascivious as the language is obscene. First-class theatres and reputable managers are no longer any protection from indecency. One can see to-day in the serious drama at the top what one could not have seen ten years ago in the cheapest burlesques at the bottom. That conditions

of this kind, if allowed to continue by the managers, will sooner or later lead to legal censorship, is as certain as it is that such censorship is no solution of the problem involved. But as between the evils of putridity and the evils of suppression, the general public, seeking protection from insult and corruption, will emphatically choose the latter. The thing that we can never understand, however, is why respectable actors and actresses allow themselves to be made agents of defilement by the unscrupulous managers who thus exploit their talents. Of course, many of our actors and actresses are not respectable—the sooner we learn that fact the better! But the majority are undoubtedly artists of sincere and high ideals. Yet they go upon the stage to soil themselves as they soil their audiences by the dirt they handle! Years ago the profession was helpless, because it was unorganized. Today it is organized and can do what it will, as witness the higher wages and improved conditions of labor won in open fights against the managers. It is time that the profession asserted itself again for a nobler cause.

A recent report of the United States census indicates that the total membership of all religious bodies in New England is 3,657,943, which is *a little less than one half* the total population of the six states involved. We imagine that this proportion will hold as regards the rest of the country—one person in two is a member of a church! It is an easy optimist who is satisfied with such figures as these. In the case of New England it is especially interesting to note that in the early days every citizen was a church member, and all members of his family as well. Of course this condition represented a union of church and state which has long since been outlawed from our democracy; there was coercion and intolerance of which we are now ashamed; and not all residents were citizens and church members. But there was a degree of identity between church and community in those days which has now almost entirely disappeared. So has the unity which was characteristic of religion in colonial times! New England in the beginning had a single church. Today there are almost as many religions as there are racial and national groups. In point of numbers, these religions or churches rank as follows:

Roman Catholics	2,518,082
Congregationalists	280,665
Baptists	194,189
Methodists	179,988
Episcopalians	162,643
Jewish	54,645
Unitarians	53,722
Eastern Orthodox	45,821
Presbyterian	23,804

After these come "others," such as Lutherans, Adventists, Friends, Spiritualists, Universalists, etc., who number not more than 150,000 all told. Here is religion in its full flower as a divisive and disintegrative force. Is it not certain that in multiplied sectarianisms of this kind we have one explanation at least of the semi-paganism of our times? The Puritans of old New England were undoubtedly bigoted, tyrannical, and oppressive. But in their picture of the one church for the one community, they had the right idea. The present-day "community church movement" is simply the restoration, in the spirit of freedom and goodwill, of the one church of the New England town.

Survivals

Occasionally circumstances force to attention the fact that in the evolutionary process nature preserves samples of her early experiments. We have with us still the primordial protoplasmic globule, the star-fish, the humble worm, together with the reptile, the hairy ape, together with the member of congress. Also we have among us almost anywhere in the world, the cave-man and the nomad, as well as the statesman and the philosopher. Moreover these ancient types survive, not in museums, but in the midst of the life of the world and are active and vocal in world affairs. At present the medieval man is especially in evidence, both speaking and writing, and his voice echoes strangely in the midst of modern days and ways. One easily slips off, in this presence, the mantle of the recent centuries, and finds himself in a peculiar world. The Old-Old-One, a giant cosmic man of narrow ideas and careless ways, is in the skies, and a curious, unreliable world in which anything may happen is all round us. Ideas happen into minds and harden there. A book written in fragmentary fashion, and collected by accidental methods, copied by hand a hundred times, translated by various mutually hostile theologians in half a hundred varying ways, is "infallible" and "inerrant," whatever that may mean; and the rack, thumbscrew, and stake, or their cosmic equivalents, await the perverse or ignorant in the next world since the laws—in most cases—won't alter them in this.

These reflections arise on reading a recent article from a famous statesman turned theolog, discussing the "inspiration" of the Hebrew and early Christian scriptures, which for him means "plenary inspiration," "verbal inspiration," literal truth in the original manuscripts (wholly unknown), and essential inerrancy in the translations,—all translations I suppose. Man must not trust his own judgment, "because an authority which is subject to be overruled on any point on any subject by anybody who cares to take the responsibility of overruling it, ceases to be of any real value." Now this is of course, the merest nonsense, since all authorities are subject to be overruled on any point by anybody who can show cause for such overruling. We have no au-

thorities not open to challenge and correction. Jesus says "Unless a man hate his father and mother, he cannot be my disciple." The loyal champion of inerrancy cries out, "You must use your common sense as to the meaning," which is to say that common sense is to sit in judgment on the literal meaning of the words of Jesus, himself!! "All they that take up the sword shall perish by the sword":—does the eminent statesman who took up the sword in the Spanish war, expect to perish by it, or does he set up a tribunal in his own mind to decide that Jesus didn't mean exactly what he said but something else that the writer thinks he ought to have meant? What does Christendom do with "If a man smite thee on one cheek turn to him the other also"? or with the repeated warnings against the accumulation of wealth? or with "Love your enemies"? It is the merest hypocrisy or the merest stupidity to assert that Christians,—any of them—accept literally the words of the Bible, even where the phrases purport to be the actual words of Jesus. Each must interpret for himself in the light of his own judgment, both what was originally intended and what is the application to a present situation. The only infallibility one can claim is for himself, which is in fact what the "orthodox" Christian does claim.

It is to be observed that various of the really important infallibilities are not in the Bible at all, but are the decisions of doubtful majorities of excited and angry councils. Is it not a curious fact that the essential faith of the official church as expressed in its historic creed, omits the life and teachings of Jesus altogether? It jumps from his birth to his death without a word of what happens between,—"born of the virgin Mary,—suffered under Pontius Pilate." The Church machine has never insisted that its members should obey, but only that they should believe. There is no record of anyone put to torture or burned at the stake for hating his enemies, or for arrogance, or for making war. Heresy trials are still reserved for those who question the evidence in matters of history or science, and never for those who challenge and violate the life of universal friendliness which the Master proposed as immediately practicable, even in his time. How interesting it would be to have a heresy trial in which should be called to the bar of the church, some man who has by some legal method commandeered part of the earnings of some thousands of his fellows; or one who has appropriated for himself and family the stored wealth of the earth! What an original act it would be if the church should call sternly to account that handful of so-called statesmen who made the great war, and filled the world with lies, with hatred, and with death! or if the chanters of hymns of hate for enemies of other races, colors or faiths were asked to justify themselves from the Sermon on the Mount! But the church machine does not demand or even urge, Christian living, but only assents to unproved assertions of unimportant facts.

It cannot be too often urged that teachers of religion are off their beat altogether when they undertake to police the world of science. "Truth" is a matter of consistency and evidence, not of authority. It is never finished, never reaches a final form. A choice of values is the business of religion,—a choice of life which determines right and wrong, as those things which further or hinder that choice. Take for example, such a belief as that in the resurrection of Jesus and his bodily ascent into heaven. The oldest statement is that of Paul, perhaps a score of years after the alleged event. Paul indicates that there have been various visions within and without the apostolic group, of which his own vision on the way to Damascus was one. The oldest gospel omits the resurrection narratives altogether, though a brief statement has been added to it. Matthew and Luke flatly contradict each other, the former asserting that the disciples went home to Galilee and that Jesus appeared to them there, the latter that they remained in Jerusalem until the Lord went up into heaven from the Mount of Olives. These accounts are both from unknown sources and written a couple of generations after the events chronicled. The only possible information to be had from this mass of contradictory statements, is that numerous unverified stories of the reappearance of Jesus after his death, were circulating among the Christians of the first century. To assert that these narratives give us accurate historical information is to stultify human intelligence. But these are questions of fact.

On the other hand a plan of life is a matter of choice and experiment. If the plan of general good will, applied at once to things as they are, gets for men the values they want, it is thereby justified. The genius of Jesus was not in presenting historical fact, or in discovering theologies but rather in seeing what men long for but overlook in their stupidity. It is much easier and cheaper to deify and worship him than to live the controlled life we really long for.

It is a wholesome and hopeful thing that the meaning of Christianity is being once more called in question. The modernists are doing it, but in a half-hearted and rather feeble fashion, with many a look backward to the ease of an established and formulated faith. Shall not those who genuinely and courageously accept the spirit of a scientific age,—shall not they meet this problem in that spirit? The methods of assent to authority, of deification and worship have been tried these two thousand years or thereabouts, and have left the "Christian" nations at the head of the predatory and destructive influences of the world, hated and feared by all pagan peoples and mutually hating and distrusting each other. The organized church has won no victories of faith of any consequence beyond the distinctly European peoples, and is deeply discredited because it had no message for humanity, and no guiding word for its own membership when the storm of war broke over the

world. It has not even made a dent on China and India, —the great centers of the population of the world. Mohammedanism has passed Protestant Christianity in numbers, and is now spreading more rapidly in the unorganized pagan world. Is it not possible for the Christian church to demand of its members a generation or two of experimental Christian living just to see how it would work? It might be really a practicable plan if we dared to try it. It might cost some lives and some property, but after all the scheme of believing in inerrancies has been rather wasteful of both, and can hardly be called a success. JESSE H. HOLMES.

Jottings

The latest summary of the causes of the Great War comes from France, as follows: "The acts of Germany and Austria made the war possible; those of the Triple Entente made it inevitable." This is found by Professor Harry Elmer Barnes in Alfred Fabre-Luce's "La Victoire."

It has always seemed to us as curious a circumstance that Washington and Lincoln were both born in the single month of February as it is that Lincoln and Darwin were both born in the single year of 1809. Such juxtaposition of the very great wears an uncanny aspect.

We have received from Germany a handsome volume entitled "Woodrow Wilson's Worte Als Rechtfertigung der Revision des Versailles Vertrags," by Theodor Hahn, of Heilbronn. This book is a collection of Wilson's speeches beginning with the Philadelphia address of May 10, 1915, and ending with his brief radio talk on November 10, 1923. We are glad that these historic utterances have thus been made available to the German public.

A recent reviewer speaks of John Keats as "more passionately a poet than any one else on the long and glowing roster of English poets, with the possible exception of Christopher Marlowe." We wish we could agree, for we regard Keats as one of the greatest of all poetic geniuses. But to speak of one as "more passionately a poet" than another, brings first to our mind the incomparable Shelley.

We wonder what there is about titles that fascinates the Englishman. Gladstone stood fast against temptation, but as stout a commoner as John Morley succumbed, and now Herbert Asquith. It all reminds us of Charles Lamb's delicious commentary. He imagines himself as rising in the scale of dignity, as follows: "1, Mr. C. Lamb; 2, C. Lamb, Esq.; 3, Sir C. Lamb, Bart.; 4, Baron Lamb, of Stamford; 5, Viscount Lamb; 6, Earl Lamb; 7, Marquis Lamb; 8, Duke Lamb." But why stop here? So he goes on, "as 9th, King Lamb; 10th, Emperor Lamb; 11th, Pope Innocent; higher than which is nothing upon earth." How delightful this is! The man who could write such inspired nonsense needs no other title to immortality.

DEFINITION—*Free Speech,* a privilege granted to citizens in peace and other quiet times, when there is nothing particular to say. J. H. H.

THE CHILDREN DANCE

The mothers sit on their thresholds,
Telling of battle and fight;
The children have gone to the fields away,
To gather red poppies bright.

At the foot of their German mountain
The children at "echoes" * play;
The children who dwell on the French side, too,
Break into a merry lay.

The song went all through the forests—
The world seems a crystal clear—
And with every song the dancing groups
To each other have drawn more near.

They will meet ere long; the words of the song
They do not understand,
But when they look in each other's eyes
They will soon join hand in hand.

The mothers will come out to seek them;
They will meet on the heights; I know,
When they look on that living garland fair,
Their tears in a flood will flow.

The men will come out to seek them,
And so wide-spread the dance will be,
They will feel ashamed to break it up,
And will join it laughingly.

Then they will go down to their threshing-floors
And make bread without a sigh;
And the circling dance, when the evening falls,
Will keep on still, on high.

By Gabriela Mistral of Chile. Translated from the Spanish by Alice Stone Blackwell.

*In this game the children dance up and call out and listen for the echo.

THE DAYS

Yesterday,
Tomorrow, and today!
Silken strands floating across
Life's windy path.
Fragile and bright
Threads of light;
Shining lines
Across the land my heart divines.

O Time, enmeshing me
In silver webs of silken threads
And pulling me, thy prey,
By yesterday,
Tomorrow and today,
Toward an unknown bourne;
What shining country lies
Beyond the shining skies
Of these thy days?

MABEL F. BLAKESLEE.

The Story of My Mind

I.

I was born in a double log-house in the town of Comstock, the next east of Kalamazoo, in the county of that name, in southern Michigan, April 23, 1848. A house of this description, the only one I ever saw, consisted of two log-houses placed some feet apart from each other, and covered with one common roof. The space between was boarded up front and back, and was used for whatever purpose was found most desirable. The last time I visited this house it was on the occasion of a wheat-threshing, and the grain was being stored in the space between the two houses used as a granary. Sometimes the front was left open and was used as a workroom by the farmer or the hunter.

The house I have described was surrounded through all the period of my boyhood by thick woods on three sides, though to the southward the timber had been felled and an open space appeared. Only one house could have been seen from it in any direction, and yet three others were only a half-mile distant. I have no remembrance of living in this house, from which my parents must have removed when I was an infant. I have the faintest possible recollections of a "framed-house," as it was called, because it was clapboarded over a frame made of sawed timbers. Where this house was located I have no idea, and I am not certain that it was really inhabited by my parents. After leaving the double log-house my memory leads me to that of my maternal grand-mother, which was about a mile distant. It consisted of a log-house against which was built a framed house, the two constituting one dwelling, though I think each had a separate roof.

In front of this house were two or three peach-trees, which bore delicious fruit in my early boyhood. Back of the house was an ample apple-orchard, and I can very distinctly remember the "gilliflowers" which were spread out on a bed in the chamber over the living-room, which was in the framed part of the house. Another recollection is of a very severe winter, with deep snows, when the prairie-hens came into the yard and ate with the domestic hens.

The marriage of my parents was not approved by my mother's family, partly because my father was considerably older than my mother, and partly, perhaps, because he had been already twice married. A childless widower may not have been an especial object of disapproval, but my father had some defects of temper which may have been a more serious objection. My maternal grandfather promised an ample outfitting of farm, house, and household equipment to his favorite daughter; but he died suddenly when not far beyond forty years of age, and these promises were not fulfilled, though they were well understood as his wishes by his family.

When I was not more than three or four years of age I recall the removal of my parents to the house in which all my boyhood was spent. It was a half-mile distant from that of my grandmother, and was located in the town of Pavilion, the town next south of Comstock. The house was a framed one, set on the ground, without wall or foundation of any kind underneath. It was not plastered on the inside, but the walls were covered with thin boards, such as laths are made of. There was a large living-room, heated by a cooking-stove, with a pantry and bed-room at one end, while above was an unpartitioned attic, where the boys of the family slept. In one corner of the living-room was the bed of my parents, from underneath which was drawn out at night a trundle-bed, in which slept the two or three younger members of the family through all the years when I was at home. We had abundant wholesome food such as a farm provides, though I recall that one winter after the failure of the potato crop the supply was less varied than usual. If we were somewhat scantily clothed at times, and had none but the work-day suit for Sundays and holidays, we did not suffer; and we had not yet learned to give chief attention to clothes and the adornment of the person. We were not worse off than most of the other children in the neighborhood, and we were not often conscious of any limitation in our manner of life, though we knew that some others fared more abundantly than we.

Though Detroit, Mackinac, and other points in Michigan, were settled by the French early in the eighteenth century, and even at a preceding date, it was not until about the year 1825 that the region now included in that state was occupied by a permanent population. In the region where I grew up nearly every settler was from "York State," the name by which New York was universally known. One German family by the name of Schilling is the only one of foreign origin of which I have any recollection in my boyhood. The whole region about us was settled by families from New England, though most of them came from that part of the country after a residence for a greater or shorter period in New York.

My father's family probably came from Cape Cod, from which one of its members removed about the middle of the eighteenth century to the town of Hancock, one of the westernmost in Massachusetts. His father, Abiel, removed as a young man to Schenectady, New York, and here was born to him in 1811 my father, Hiram Cook. The family included eight children, some of whom were born in Pennfield, a few miles east of Rochester, to which town my father removed probably about 1815. One of my early recollections is of the scenes of my father's boyhood and young manhood in that region of western New York, as described by him on winter evenings. Many of these scenes and experiences were vividly impressed upon my mind, and, though I have only recently visited that region, it seems to me now as if I had always known the village of Pennfield, the shore of lake Ontario, and the little creek known as Oak Orchard, which flowed into it westward of that village.

My father removed to Michigan about the year 1835, and drove a stage from Detroit to Kalamazoo in 1843, when, in October of that year, there was a remarkable fall of meteorites, which I heard him describe vividly when I was a boy. He was afterward a deputy-sheriff of Kalamazoo County. In his early manhood he had acquired the mastery of the cooper's craft; and, during the Civil War, for some three or four years, he employed himself in the making of flour-barrels, having built a shop for that purpose in the immediate neighborhood of the farm-house.

My mother was Susan Jane Earl, the junior of my father by fifteen years. The Earl family was from Connecticut, from which state it removed to the Wyoming region of northeastern Pennsylvania. From here the family removed to Geneva, New York, where my

grandfather was born in 1792. In June, 1838, he removed to Michigan and located in the town of Comstock, where he became the proprietor of a large tract of land. He built the double log-house I have described, and the one in which my grandmother lived. An earlier one, which had been replaced, after it had burned, by a framed house before my recollections begin, perhaps preceded either of the others. Opposite the house of my grandmother he built a distillery, which had also been burned, though some remnants of it remained as far back as my memory reaches.

When my grandfather removed his family to this region only two or three settlers had preceded him, though several families accompanied him or followed soon after. I suppose one reason for his settlement in the immediate region where my boyhood was spent was the fact that there was in this location a small prairie, familiarly known as "The Plain," of from two hundred to three hundred acres in extent. It was on the dividing line between the beech and maple forests to the north and the oak forests to the south. The former consisted of a great variety of trees of large size, including walnut, linden, hickory, and several others. One of my early recollections is of going out to these forests early in the morning, after sharp frosts had begun, and gathering the nuts of the black walnut, which fell in great numbers. We gathered many bushels of these nuts, which we ate in the winter evenings and on Sunday afternoons. I came to know as a boy most of the trees, plants, birds, and wild animals in the region about us. The eagle, sandhill crane, blue-jay, meadowlark, mocking bird, and many others, were familiar to me.

One of the familiar facts of my early life was the felling of the great forests by the settlers, the cutting of the trees into lengths which made it possible to handle them, the piling of them into great heaps with the aid of ox-teams, and the burning of them, in order to prepare for the cultivation of the soil. These heaps would burn for many days, and it cost a great deal of labor to rid the land of these incumbrances. When the timber had been burned the stumps remained, and it required many years to remove them. It demanded a period of from fifteen to twenty years, sometimes longer, to make the land ready for unobstructed cultivation. At the present time the timber removed from many a farm would be worth more than is now the land on which it grew.

Several of the circumstances of pioneer life came before me in my boyhood, though I knew little of the earlier incidents of that form of experience. Late one afternoon, when we were returning from Kalamazoo in our farm wagon, there passed by us a body of Indians three hundred or four hundred in number. They encamped for the night about thirty rods from our house, where the remnants of their camp-fires were to be seen for two or three years afterward. They were passing from one reservation to another, and several weeks were probably spent on the journey. They retained many of the characteristics in dress, style of equipment, tents used, manner of camping, and preparation of their food, which belonged to the more savage tribes. The Indian was a familiar object of my boyhood, but this was the only occasion on which I saw a clan together on the march. From time to time solitary Indians came to our house, and occasionally a family. One man came often, was in the habit of arriving late at night, would let down the fences remote from the house, and take his pony into the best pasturage, turn him loose, and appear in the morning for his breakfast, after passing through other fences. My father was sometimes greatly provoked that this man failed to replace the fences he let down to give entrance to his pony. Tramps, pedlars, and other homeless wanderers, came also, and the same individuals repeatedly. They were always welcome, given the same food and shelter we ourselves enjoyed, and went when they felt it best to move on.

In the period of my earliest recollections, when I was a mere child, various phases of the pioneer life survived, and stand out in my memory most vividly. The meeting of large companies of men, who surrounded a considerable tract of woods, and drove all animals towards the centre as they closed in on them, when they were easily killed, is one of these memories. Another is of "turkey raffles" or shooting matches, when large numbers of men and boys met to shoot at a mark, which was sometimes a turkey or a rabbit, the prizes being some kind of game. What I heard of these gatherings as a child gives me a very vivid sense of what took place, and the eagerness with which they were engaged in by those who participated. During my childhood wild turkeys and deer were common in our woods, and bear were occasionally met with. Once when my father was on his way to Galesburg, when he reached the bridge crossing the Kalamazoo River, he found there a company of men and boys watching a bear trying to cross the ice. As soon as a rifle could be procured, the bear was shot, and the flesh distributed amongst all who were present. A goodly portion found its way to our table. All these phases of the pioneer life had passed away in our neighborhood by the time I was old enough to take part in them. In the counties immediately northward they remained, and thither the hunters took their way for adventures and for game. During one autumn the wild pigeon flocked into Allegan County, which joined Kalamazoo on the northwest, in such numbers that the forest was filled with them, and the farmers knocked them off the trees with poles, loaded them into their farm-wagons, and fed them to their hogs.

The pioneer life developed in men and women some qualities which I have always greatly admired. At the period of my earliest recollections there was amongst them a spirit of hospitality, neighborliness, and helpfulness, which soon passed away, but which was delightful while it lasted. Through all my boyhood the farmers came together whenever a house was to be built of logs or a barn to be framed and put up. The frame of the barn was hewn out of logs, and it required many men to bring its heavy timbers into place. Men, boys and women gathered from two or three miles about, whether invited or not. The men hoisted the timbers to their places, which required most of the afternoon. The boys assisted as they could, watched the work as it progressed or played ball in some neighboring field. The women joined in the preparation of the supper, which was an invariable accompaniment of such an occasion. The whole affair passed off merrily, and to the great satisfaction of all present. These neighborhood gatherings brought the people into close contact with each other for purposes really useful, and even quite essential to the promotion of the labor required by pioneer conditions. If any one was in distress, the same neighborliness was manifested. When a child was born the women about gave their services as nurses. If a prolonged illness occurred, food, deli-

cacies, and nurses were freely and gladly provided. In the last years of my life at home one of the neighbors, a mile or more distant, had been ill for a year or more. The men and women about assembled at his house, felled a number of trees in the nearby forest, cut them into logs, and hauled them with their teams to his back door, making there an immense pile of wood. In the meantime, the women had prepared a bountiful supper of food carried to the house by themselves. The labor of the afternoon gave vigorous appetites, and the social occasion passed happily by, each one present finding the holiday most enjoyable.

On the way to the post-office at Galesburg we passed on the left, after crossing the Kalamazoo River, the County Poor-farm. The long building was originally erected by a communistic society known as the Alphadelphia. This community was one of the large number of societies of this kind which were formed in the forties of last century. The Alphadelphia Phalanx or Association was organized in the winter of 1843-44, and its buildings were probably erected in 1844 or 1845. Most of the farmers in the region, on both sides of the Kalamazoo River, in the Town of Comstock, joined the Association, and removed to its community house. It was in a prosperous condition in 1846, as reported in *The Harbinger* published at Brook Farm. Not long afterward, perhaps in that year, the community was dissolved, the farms were redistributed, and the immediate farm, and the buildings, were purchased by the county for its poor. As was so often the case in these communal experiments, dissension appeared at the very beginning of the enterprise, and continued throughout, bringing the experiment to an unhappy end. A Mr. Tubbs, some members of whose family were our nearby neighbors, who was one of the most earnest promoters of the enterprise in the beginning, finally refused to join the community because all the other members preferred to locate their buildings on the north side of the river, and not on the south side, in the neighborhood of his farm. I recall very distinctly the strong feelings which existed in regard to the division of the community lands, for some who contributed farms of poor soil and unfavorable location, were able to use personal influence to secure good and productive lands when the final division was consummated.

In later years I knew something of two or three communities in Wisconsin, especially that at Ceresco, not far from Ripon. This community was quite prosperous for several years, but finally went the way of all the others. I met personally several of the persons connected with it, and heard much of its delightful life, of its internal dissensions, and of the disappointment which its failure was to many who joined in this attempt at making a more genuine and friendly form of society. The pioneer spirit, its sharp and vigorous individualism, was not favorable to community life, and to the modification of personal opinions and individual actions essential to its success.

GEORGE WILLIS COOKE.

(To be continued.)

The Opium Crisis

[We print herewith two articles of first-hand authority and first-rate importance about the crisis precipitated by the recent Opium Conference held under the auspices of the League of Nations at Geneva. The first article, by "Political Observer," is written by an Oriental and thus presents an eastern viewpoint; the second, written by Mrs. Ford of New York, may be regarded as presenting a western viewpoint. No event of such large significance, from the standpoint of the problem of human welfare, as this recent Opium Conference has occurred in Europe since the close of the War. We are glad that we can present such statements of the issue to our readers.—J. H. H.]

I.

Will President Coolidge Call a New International Opium Conference at Washington?

About three years ago, before the direct American participation in the work of suppression of the opium evil conducted by the League of Nations, many American statesmen, social reformers, and Christian workers felt the necessity of calling an International Opium Conference at Washington, so that the decision of the Hague Opium Conference might be put into effect. Their desire was that, through the initiative of the Government of the United States, an International Opium Conference should be called, to which the nations signatory to the Hague Opium Conference and others should be invited, for the purpose of fixing a definite date for limiting the cultivation of the poppy and the manufacture of opium to strictly medicinal and other scientific purposes.

This idea of the United States Government calling an International Opium Conference created consternation among the supporters of the League of Nations in all lands, especially in England and America. American supporters of the League of Nations, including professors, ministers of the gospel and politicians, were told by their "friends across the sea" that, if America called an Opium Conference, it would hurt the League's activities as well as its prestige. It was also frankly suggested that, if the Government of the United States could be induced to co-operate with the League in this work of suppressing the opium evil, this might be a very good beginning for American participation in the work of the Geneva body. These friends of the League worked hard, using all the influence they possessed to get America into the League's opium-suppression work. With the aid of Lord Robert Cecil and others, they succeeded in their efforts.

About this time, as it happened, Lord Robert Cecil came to America to give his friendly advice to the American people and statesmen on various important matters. He spoke in several cities for the express purpose of urging America's entry into the World Court and pointing out the desirability of American participation in the "wonderful work of the League" in the field of suppressing the opium evil. It seems that Lord Robert Cecil convinced the late President Harding of the necessity of American participation in the World court and also in the League's opium work. Two persons in Washington remained unconvinced in spite of all the efforts of Lord Robert Cecil; one was Senator Borah, now Chairman of the Foreign Relations Committee of the Senate, and the other, Congressman Porter, Chairman of the Foreign Relations Committee of the House of Representatives. Senator Borah did not agree with Cecil on the World Court issue; and Mr. Porter flatly intimated to Lord Robert that he had given much misinformation about the so-called achievement of the League of Nations in suppressing the

opium traffic. However, the Harding administration, under the leadership of Secretary of State Mr. Hughes, decided that America should participate in the International Opium Conference of the League of Nations and see what could be done in carrying out the American program on this question in co-operation with the League. The Coolidge administration also agreed to this policy, and therefore sent to Geneva an American delegation consisting of the Hon. Stephen G. Porter, Bishop Brent, Surgeon-General Blue, Mr. Neville, of the State Department, Mrs. Hamilton Wright and others. Within a short time after the inauguration of the Conference, it became apparent that there was no possibility of carrying out the American program. Bishop Brent in disgust resigned from the Conference and came home. Mr. Porter and others, in spite of their utmost efforts, found it impossible to subscribe to the action of the League which legalized opium-traffic instead of suppressing it. They also left Geneva, in accordance with instructions from President Coolidge, and with bitter disappointment.

America has learnt by her experience that there is a fundamental difference between the American method of work and the League's method. She has discovered that nothing of importance can be accomplished at Geneva if it is against the interest of any one of the dominating powers in the League. In the past the League of Nations did not take any notice of the occupation of the Ruhr because France would not stand for interference with her policy. The League did not handle the Corfu question, because Italy refused to submit it to the League. The Egyptian question could not even reach the League Council or Assembly because England declared it to be her own domestic affair. The League's Protocol for the outlawry of war (so-called) is to all practical purposes a dead thing because Britain does not want it, and there is every indication of an Anglo-French understanding, or security pact, in its place.

The American delegation left the International Opium Conference because it was evident beyond the shadow of doubt that there was no possibility of acceptance of the American proposition that the cultivation of the poppy and the manufacture of opium be limited to medicinal and scientific purposes only. Mr. Porter wanted to accomplish this within ten years, and then agreed to extend the time to fifteen years, but because the acceptance of the American proposal in practice would hurt the financial interests of Great Britain, France, Holland and other nations which are drugging the people of the Orient for the sake of profit, his proposal was rejected. The nations involved have a double standard of international morality, and in their eyes the drugging of eastern peoples with opium is not immoral or criminal.

During the course of the late International Opium Conference, it became absolutely clear that the people of Japan, China and India were with the American people in their desire to carry out the American proposal. The British Government's representatives for India, Mr. John Campbell and Mr. Clayton, fought the American proposal to the last on the ground that abolition of opium traffic in India would be inflicting an injury on the people. It is needless to say that these British gentlemen did not represent Indian public opinion, but were the spokesmen of the India Office, London. It was also very gratifying that most of the small nations favored the American proposition.

It seems certain now that the American Government will soon call an International Economic and Disarmament Conference to settle many outstanding international problems. Has not the time come for the Government of the United States to see that in the near future an International Opium Conference is convened at Washington to achieve that for which the American Delegation went to Geneva? On the question of the suppression of the opium evil, the enlightened public opinion of the world is with America. We feel certain that if an International Opium Conference is held in Washington under American leadership, there will be success. We hope that President Coolidge will himself take the initiative in calling such a Conference.

POLITICAL OBSERVER.

II.

Opium and British Policy

The Opium Conference at Geneva is over. Representative Stephen G. Porter, Bishop Brent and the White Cross International Anti-Narcotic Society have done a magnificent piece of work toward releasing humanity from a terrible curse. They fought for the production of opium on a medical and scientific basis, and the only way ever to accomplish this is to *strike at the production of opium,* especially in countries that produce it for the sole purpose of smoking and chewing. Stephen G. Porter was not able to accomplish this, so left the Conference. He did what President Wilson should have done in 1919. By this stand, supported by President Coolidge and Congress, he has, for the first time, created understanding and sympathetic public opinion. America has put its case before the world, with Ireland, China, Japan, Egypt, India (not British India) and all the other eastern nations staunchly standing behind us, and thereby has disclosed those nations responsible for the continuance of the traffic.

Ellen La Motte, during the second Conference, wrote:

> Will the opium bloc give way; that is, will Great Britain give way? For if Great Britain yields, the rest will collapse like a house of cards. . . . One fact emerged clearly. The whole Orient is anxious to put down opium. The Europeans are equally determined to keep it up.

Ellen La Motte's opinion had the powerful backing of M. Wilson Harris, a publicist, who wrote in the *London Daily News*:

> If the Conference fails, it will be because Anglo-American co-operation, which would have carried everything before it at Geneva, is lacking—and it is lacking because *opium is a vested interest in certain regions of the British Empire.*

And, further, to quote Sir John Jordan, one of the greatest living authorities on Chinese affairs:

> So long as the colonies were deriving 50 per cent revenue from the opium traffic, it was absurd to say financial considerations play no part.

John Campbell, India's (!) representative, condemned China's opium evil. Let us remind him of how Hong Kong was taken and, later, how Great Britain forced China to sign a treaty permitting her to send in an unlimited amount of opium. Has Great Britain ever tried to stop it as China has done so often, plowing under two million poppy fields, closing her opium dens and burning millions of dollars worth of opium? ("Ethics of Opium." E. La Motte.) Britain, having debauched China, now blames her for not being virtuous. It appears that even international chickens have a way of coming home to roost!

Mr. Sugimura says: "When *all* nations are able to see themselves in the looking glass, we may attain real international co-operation—her own face as well, but Great Britain's shows the greatest blemish."

And our own face also smudged that mirror. It was by private illegal manufacture of narcotics *not government monopoly*—which has since been stopped.

Almost every nation at Geneva, except the United States, derives revenue from opium. *Nine-tenths* of the world's production is used for revenue. Great Britain claims the right to furnish the drug to her subjects in India and proposes waiting on China's success at suppression—*after* which Britain is willing to begin to prepare to start to get ready to inaugurate their own campaign!

After the war, the British Indian Government signed a contract with the British Hong Kong Government for another five years to supply opium in large monthly quantities. This was acknowledged in the House of Commons. Great Britain has now established a morphine factory in the Straits Settlement. Opium has been pouring into Syria, Siam, North Borneo, Ceylon and Assam. Mesopotamia was awarded to Great Britain by the League of Nations. Yet her first act on assuming control was to establish an opium monopoly there *to sell opium for the purpose of raising revenue.* Is it any wonder the Orientals want to free themselves from the dominating force of western rule, tyranny and exploitation.

Although Indian opium is not used in America for medical needs nor shipped to the Chinese *mainland,* the product of hundreds of thousands of acres of Indian poppies continues to be exported to the British Oriental colonies where the population is principally Chinese. There it is officially sold through the dens licensed by Great Britain. The motive is revenue only. These dens have for a hundred years been the colonial financial cornerstone.

A word about Britain's contrasted attitude toward opium in India and at home. There are seven thousand shops in India and hundreds of chests of opium are sold every month at public auction. *"The London Times* (July 20, 1923) contained an account of a man in London convicted of having opium and opium smoking implements in his possession, who was given three years in jail. Parliament this year increased the personal penalty from six months imprisonment to ten years penal servitude; determined to excise this *moral cancer* from the social system." But men following Mahatma Gandhi's instructions, trying to stop the opium traffic in India, are put in prison.

A heart-rending letter from C. F. Andrews describes the pinched wizened faces of little babies, whom their own mothers were actually poisoning with opium in their ignorance. This goes on all over India. And he speaks of the fine race of Assamese being practically destroyed under British control.

Judson Taylor, head of the Island Mission in China, says, "that during a period of eighty years, the British Government has created *150,000,000 victims of the opium habit."* And yet, five thousand medical men in England made a public declaration, a few years ago, that opium smoking and eating is morally and physically a poison! The British Foreign Office, nevertheless, naively announces: It is wrong to assume that what is injurious to western peoples is necessarily bad for Orientals. And some Englishmen have stated that opium is to the Indian what tea is to the British. An enlightened American publicist would have us believe that opium to the Indian mind is like alcohol or even tobacco with us! What an insult to thinking people.

However, there are thousands of protests from the Indian people themselves, showing the real attitude of those natives against opium but to whom, Lord Cecil is quoted as saying, "it is generally harmless!"

Dr. Sze, Chinese representative, predicted that, if the Powers refuse to act, the Orient would be swept by a tidal wave of moral indignation which would have repercussions on the economic and political structure of the entire world. Perhaps the moral warning will not worry Britain, but the economical and political menace may be effective to a degree.

It is amazing that a man of Lord Cecil's prestige and reputation should be willing to uphold the British Government's policy to enforce the gradual suppression of smoking opium within fifteen years *from the date on which China suppresses opium cultivation!* Is it not rather that British Indian sales shall not be interfered with?

China is in the throes of a revolution, without a stable government or the early likelihood of national unity. Therefore, it sounds suspiciously like indefinite postponement to delay the League's efforts for control of the opium traffic until fifteen years *after* China has suppressed production and smuggling. This is transparent insincerity. Lord Cecil opposed the American compromise suggestion, ostensibly on the ground that Great Britain could not sign a convention which it could not enforce. Must an example of enforcement be held up to Great Britain by our attitude in the Philippines and by Japan who has so effectively done this in Formosa, despite the nearness of producing and smuggling China?

Is it any wonder that Stephen G. Porter and Bishop Brent, representing America and the humane sentiment of the world, have protested in and out of the convention against the hypocritical and mercenary attitudes and actions of the British and British Indian representatives!

The attitude of the Official Foreign Office on the problem was recently stated in Universal Service as follows:

Opium growing will continue in spite of treaties, for opium eating is a part of the habits of Orientals.

If so, how is it that all the Oriental nations stood by America, and Britain, France, Holland and Portugal, who get revenue from these countries, demand the continuance of *overproduction* for smoking and chewing? This is too obvious to answer.

America and the Far East have been beaten by Great Britain's objections which will strain Anglo-American relations and do enormous damage to the prestige of the League of Nations. Since we have been so sordidly beaten on this great humanitarian fight, what hope would there be for us in the League of Nations (if we joined) whenever the European nations were unscrupulously against us?

Resolutions in support of the American position that the production of opium and other narcotics be strictly limited to medical and scientific needs have been passed by a large number of political and commercial organizations including the Democratic and Republican parties, the General Federation of Women's Clubs, the American Federation of Labor, the American Legion, the Council of Federated Churches, the National Council of Catholic Women, the National Council of Catholic

Men, etc. All told the membership of these groups, without allowing for duplication, is about equivalent to the total number of adults in the United States. And, among others, eight thousand women of Toronto Auxiliary to the Toronto Diocese of the Episcopal Church.

If poor Persia and the peasants of Turkey plead for financial help to enable them to substitute health-giving crops to replace the pernicious but profitable opium crops, then both our philanthropic professions and our practical business sense must make us advance the loans these people request. Otherwise, we are merely preaching without practising our faith.

During the Conference, our Mr. Porter said: "The success of this Conference means more than suppression of a vice. It means a step towards universal peace. If we protect ourselves and permit exploitation of the Orient, we invite racial antagonism."

The key to the failure of the International Opium Conference was held at No. 10 Downing Street, London, the British Foreign Office. This was the nearly unanimous opinion of delegates from forty nations to the International Conference. These delegates all saw British delegates (from "India") block all agreement to limit the illicit trade. . . . All the Governments that opposed the American programme . . . took their cue from the British. The British Government must, therefore, accept full responsibility. (*Paris Universal Press.*)

This is discouraging, but we feel that when the English people themselves come to understand the truth of the situation, they will demand a change in their Government's policy. JULIA ELLSWORTH FORD.

(*Member of the White Cross Council.*)

CORRESPONDENCE

PROFESSOR SHOTWELL ON WORKING FOR PEACE

February 18, 1925

Editor of UNITY:

I have just seen in your issue of February 9 that I am quoted as though I had changed my convictions with reference to the League of Nations and had given my adherence instead to the Borah-Levinson Outlawry of War Plan as an alternative that was more satisfactory and more practical in this country.

I am sorry that the press reports of my Washington speech should for a moment have led to a misunderstanding of my position upon so vital a matter as this. If the matter merely concerned myself, I should not trouble you with any request for a rectification of the statement, but I think that the line of policy which I am attempting to trace is in itself of sufficient importance to call for our most careful consideration.

I am convinced that the peace movement has now reached a stage where its greatest danger lies in disagreement between the various elements in the peace movement itself. We are menaced with something similar to what happened in the religious history of the western world when the Reformation opened the doors to religious progress and freedom. A war of creeds between rival theologians each ardently convinced of the sole truth of his belief broke in upon that movement of advance and threw Europe back almost to the conditions of a Dark Age.

We have, since then, learned that in religious matters there is more than one possible apprehension of many sided truths and, on the basis of that enlarged conception of truth, we have achieved tolerance in the realm of conduct; realizing that the true character of Christian life may be interpreted with varying emphasis without losing its ultimate direction or validity.

That is what I am pleading for at the present time in the peace movement in this country. Instead of engaging in a war of creeds let us see a federal advance upon the enemy. Surely, none of us have yet the right to say that we have discovered a perfect scheme that will remake the international relations of mankind. I certainly, for one, have been too long a student of history and have seen too much of the processes by which historic forces determine events ever to imagine that any scheme of mine could encompass the whole mysterious complex which is the life of nations. Moreover, I am enough of a mystic too to question whether anyone else can, by the mere processes of analysis or even by the intuition of genius, discover and apply an all-embracing single scheme which will give a new framework to the world, securing justice as well as peace and meet the practical needs of peoples differing in culture, traditions, institutions and economic life.

Is there no way by which those of us who disagree in detail may, without any sacrifice of our convictions, work towards a common end? If not, we shall frankly have to recognize the fact that in our divisions among ourselves, the militarist will find his strongest ally and a way to prevent the ultimate attainment of any of our major aims.

At Atlanta, at the meeting of the Federal Council of Churches, I called for a federal advance upon war and stated that if and as far as the Borah-Levinson Plan would withhold any attack upon the League, I should, for my part, be glad to have the Borah Resolution, limited in that regard, brought before the Senate as an expression of the *general intent* of American foreign policy.

I said the same thing substantially in Washington. While I cannot see eye to eye with some of the details of that Plan, I recognize the high purpose which underlies its drafting and, so long as it does not claim to be the only and final solution of what I think involves a good deal more before the problem can ever be solved, and so long as it does not go out of the way to antagonize my own convictions, I, of course, am only too happy to lend it to that degree my support.

What I should regret most would be that this attempt of mine to find a basis, not of compromise but of mutual support, should be misinterpreted as a surrender of convictions for expediency or a denial of what I believe to be true. I am ready and anxious to work with those who are, from the very nature of the situation, my colleagues in the greatest of all issues in secular society today. But, of course, I cannot do so in ways which would falsify my position.

This letter is already too long, and yet I have not indicated more than the general lines of my position. That I have done elsewhere, however, many times. All I am pleading for here is that we stop this war of creeds and concentrate upon the real issue for which those of our generation will be held supremely responsible. Let us have peace among the peacemakers.

Yours very sincerely,

JAMES T. SHOTWELL.

ABOUT PASSING JUDGMENTS

Feb. 6, 1925.

The Editor of UNITY:

Does not your admirable co-adjutor Prof. Skinner make the subject of passing just judgments, not merely between races, but wherever the action of the critical intelligence is called for, needlessly difficult? In one aspect the whole business of human life consists in judging, that is, in marking distinctions of every sort and highest of all among spiritual values. The intellectual life would stop, if criticism or judging were to cease. Of course, none of us who read UNITY, being modern men, are in the habit of referring to Bible authority, or to Jesus or to any man to decide our problem for us. As Jesus remarked: "Know ye not of yourselves what is right?" But the bit of a text which Prof. Skinner quotes may serve as a good starting point from which we easily see the canons of all wise and kindly criticism.

To begin with, let us venture a slight change in our translation of the text. I think we may make it read here: *"Condemn not."* For no one could be so foolish as to mean that we should make no positive judgments of excellence; that we should never speak our admiration. To praise is to judge. Neither, when one says: "Condemn not," can this possibly mean that we shall pronounce no disapproval of a cruel or unjust act. In fact, we cannot choose between good and evil without passing a condemnatory judgment.

The context shows, however, what Jesus meant and what we all mean, when we say, "Condemn not"—itself an act of judgment. What we all object to in a certain class of condemnatory judgments is a harsh, unkindly, unsympathetic tone or attitude; and we decidedly object to what seems to us unfair condemnation. What use is now left for the unsleeping critical intelligence, which cannot invariably commend and must speak the truth when appealed to?

The big and eternal law of all social intercourse clears our way here. This law is to use our good will at all times, under all circumstances, and towards all kinds of men. We must

do or say nothing, except in good temper—nothing harshly, nothing in pride, contempt or arrogance, everything with a friendly intent—the good will, the highest form of life in us. This means that we should make as truthful and accurate judgments as possible—the favorable ones as well as the severe ones. This means the habit of modesty and generosity at all times. This means forbearance of the expression of rebuke or disapproval, except as guided by the kindly motive, and at the time and with the atmosphere in which our judgment can most hopefully reach the other's best self and help him do better. Every wise mother and every good teacher is learning to practice these simple rules every day. Every successful friendship depends upon both the frankness and the kindly tact involved in following them.

What about the people whom you do not like, and who naturally do not fancy you? Who are you to judge them, seeing that you do not as yet understand them? You would not even pretend to judge a painting, if you had never been near it. Here is the wild jungle of ignorances, prejudices, passions, pretenses, egotisms, where not only the rule of good will, but the plain teaching of common sense is not to abuse your critical intelligence by forcing it to work in the dark. A good part of all human failure in happiness, of our discords and quarrels and wars, arises from our conceit in undertaking to play the part of judges before we know things and people at all.

I really cannot see that social differences constitute any peculiar problem in passing judgments. If I carry an ugly will, I shall be ready to take up a quarrel with my best friend. Evidently a man needs to be "all these"—heart and soul and eager mind and kindly will to be a prosperous student of human nature, just as much in his own home as in Chicago or Paris or Timbuctoo. The true "man of the world," the grown up citizen of the Universe will adjust himself anywhere, the keener his intelligence the better, but never without a heart full of humanity. Let us never call these things "counsels of perfection." They are ways of life. Except on these ways we all wander in the woods and see enemies behind every tree. But in the judgments passed by a trained mind and the pressure of the good will, we seem to walk with God, and we learn to laugh at our own fallibilities more often than we condemn our brothers.

Jamaica Plain, Mass. CHARLES F. DOLE.

NEWS FROM HUNGARY

Dear Mr. Holmes:

I received the copy of UNITY of December 22 containing my letter, and although this letter was written in October, all in it has proved true, and the remark that things might have been painted in darker colors is also true. Really, conditions here are very sad. . . .

As the large internment camp is closed for politicals, and as a Christmas armistice gave freedom to some of the politicals, and furthermore, as some politicals have gone to Russia from the prisons here in exchange for Hungarian soldier prisoners of war, there is much to do for the women and children. I wish you could have been at a distribution of food packs to a number of such women, and seen their gratitude at the friendship shown by my mission. It was from the money sent by your church that these gifts were bought. Then I used this money and other money that comes to me to help these cases in various other ways. Never was help more needed here, as food, bread for instance, is dearer here than in Vienna or Prague. There is an atmosphere of gloom and depression everywhere, except among the idle profiteering rich and the foreign visitors who dwell around the big hotels.

I have helped some war widows recently who have a monthly pension of 24,000 kronen. As a dollar is about 72,000 kronen, this is one third of a dollar per person monthly. Of course others receive more according to the size of their families.

I am very busy, glad to serve, and am keeping very well.

Buda-Pest, Hungary. FRED HANKINSON.

NATIONAL HONOR AND VITAL INTERESTS

To the Editor of UNITY:

In your issue of the 13th of November you publish the letter addressed to each of the six candidates for the Presidency and Vice-Presidency of the United States by the Association to Abolish War, inviting them to answer questions and declare themselves before the public on the conditions, which, if adopted, would abolish war. I have especially been struck by the first question asked. This question is: "Do you favor treaties of our country with all other countries willing to agree to them, which shall provide for the peaceable settlement of all disputes, *those involving national honor and vital interests not excepted.*"

To my mind the last part added to the question is the real stumbling block to concluding a full treaty which will guarantee the abolishment of war. So far as I know, no responsible statesman has even considered the possibility of excepting from an international understanding cases where national honor and vital interests are involved. And every statesman and state are judges of what involves their honor or what is of vital interest to them! It was a question of honor and vital interests which occasioned the late great war. Austro-Hungary, an old empire and a great power treated thus otherwise the incident of the foul murder of its heir to the throne and his wife, committed by the agents of an organization tolerated and supported, perhaps clandestinely, by Serbia. The agents may have gone further, and probably did, than the intentions of the Serbian government, it is a fact, however, that this year on the anniversary of the day of the murder, the Serbian press of Belgrade insisted upon the heroic patriotism of these agents in committing the act, which brought on the war, and did not hesitate to speak of the connection of these agents with responsible Serbian officials. It should be evident to all that but for Russia's interference, for her own special purpose, the case would have been dealt with as one of honor between two countries, and the affair would have ended there, between Austro-Hungary and Serbia. Where the opposite forces are balanced there is a chance for a friendly intermediary to bring about an arbitration, none where one side is overwhelmingly more powerful.

We have as another illustration the Corfu case between Italy and Greece. This occasion also was a case of murder. Italy acted even more rapidly than Austria. It concluded with the summary and successful action of Italy because there happened to be no other great power, rival to her, in competition with her for special interests of its own.

We have the present case in Egypt. There also a political murder has driven Great Britain to take drastic measures in the country, proclaiming at the same time that she regarded Egypt as her own affair and nobody else's, rejecting any intention of anybody to submit the matter to the League of Nations. We know very well that there were parties who would have proposed that the case be submitted to the League of Nations, but they did not dare to involve their own special interests with those of Great Britain for the sake of a small power such as Egypt.

In all these cases national honor and vital interests have dominated the situation, as they will dominate similar situations in the future so long as one side is powerful and the other side weak. There is no responsible statesman or state of any importance which will willingly submit cases touching its honor or vital interests to arbitration. There are real questions of honor; there are also questions treated as such, but which have nothing to do with honor. Have we not many cases in which it is considered national dishonor to return to the rightful owner property or territory seized by violence in the fortune of war?

It is possible to make concessions on this point, but radical changes must first be introduced into the morals of politics before such concession will come.

Every statesman, every people, every state must, in the first place, recognize the principle of equality of rights. A mutual, responsible recognition of rights is absolutely necessary before the idea here in question can be answered in the affirmative. Nations must renounce the desire to rule over others by force. No abolishment of war is possible as long as one nation is allowed to over-ride the rights of another nation.

History should teach us that what today is power may be weakness tomorrow, that the fortune of war of today may be the misfortune of tomorrow. We have witnessed these inevitable changes within our own memory and they will go on unless man stops to consider that the best chance of universal peace is dependent upon every state's belief in the rights of others, that individual pretentions to national honor and vital interests lead only to war.

Sofia, Bulgaria. P. M. MATTHÉEFF.

ENCOURAGING WORDS

I

Editor of UNITY:

I like you more'n tun-kan-tel! The number on Morel—if only the world could read it! Sometimes I wish you would go on and get there—as on the subject of Fundamentalism—then you say something on some other subject so brave and true, I have to hurry to catch up. I like Holmes's stand on the League of Nations. I'll not bother you to say why. You dear Folks—doing more than you know to make this old world go right!

Hopkinton, Mass. QUINCY J. COLLINS.

II

Dear Editors:

. . . Your editorials reach us like electric breezes from your broad west-land prairies. MRS. GEORGE WILLIS COOKE.

THE FIELD

"The World is my country, to do good is my Religion"

THE EUCKEN SOCIETY: WHAT IS ITS AIM?

It appeals to Humanity to struggle against all that is base and bad, against insincere convictions and confused thought. In community of work it wants to strengthen our confidence in the existence of a creative cosmic will-power, which sustains and ennobles us and to which we owe the meaning and value of our life. The Eucken Society demands of us a determined activism: instead of professing superficial optimism or disintegrating pessimism, we must take an active part in the great universal struggle against all that is evil and worthless.

Therefore each individual must hold his own in spite of all divergencies of vocation—as a statesman, teacher, laborer, father or mother, each one is meant to co-operate, and must set an example by life and action. Only thus can such firm standards and undeviating principles be established as our fluctuating time has lost. Only thus can we dam the rushing flood of immortality which now saturates all the conditions of life. On our children and children's children must be indelibly impressed: This is right and that is wrong. The great Plato says rightly: There is no success without noble anger.

To unite more closely those souls that strive and struggle in *this* consciousness, so that they may exert *their* whole strength and assiduity to overcome all opposition, is the chief aim of the Eucken Society, which thus comes into close touch with the living present. The spiritual life has recently passed through great changes; we are apparently at the beginning of a new epoch, which will leave its impress on the coming centuries. Life centers more and more in the world of realities, and finds there important tasks, which we also cannot and will not ignore. We have but to think of the social question, with its claims on the whole of humanity. But by exclusive progress in this direction life has lost its balance, and the spiritual world has slipped away from us. In spite of a super-abundant wealth of external stimulation and impetus, our souls become more and more impoverished, our happiness becomes a mere fiction, our spiritual status threatens to grow crude and vapid. It is therefore of paramount importance to rouse the soul and thus achieve both the spiritual regeneration and the spiritual self-preservation of man. We must not lose sight of the eternal truths and the strong cohesion with the fundamental creative forces of life. Those truths are independent of human thought and choice; they survive all time. But to man comes the challenge to meet them with unprejudiced mind, to fully acknowledge them and combine them into a living reality. The present time sees its chief task in an effort to bring into harmony the two poles of human aspiration: rising to a higher world on the one hand, and on the other hand to a conscious activity in the life around us and for the benefit of our fellow-men. It is necessary to regain the lost balance of life, and to overcome the antithesis between Soul and Work from which we are now suffering. This now is the aim of the Eucken Society, which it hopes to further materially in unremitting labor, with all its strength and might. The need is great; but we need not despair if thought and action go hand in hand, and if all provinces of life are joined in mutual effort. Let us then set forth the necessary fundamental truth and principal aims, and separate them from all superfluous accessories. Together we will bring more truth and more simplicity into our enfeebled and shallow civilization. Together we will strengthen our conviction that a new wave of life is preparing to rise among men, a wave which will bear our aspiration and activity on its crest. Let our motto be a spiritual soaring!

Ethical Principles by Rudolf Eucken

1. We demand *Moral Purity.* This is the indispensable basis of all spiritual progress.
2. We demand *Courage.* Without courage and truthfulness, we are powerless to cope with the present dark and troubled times.
3. We demand *Sincerity,* not only towards others and towards life, but also towards ourselves.
4. We demand *Justice,* not only justice toward others, but also a strictly impartial judgment in all things.
5. We demand *Personal Dignity.* This alone gives life its full value.
6. We demand *Patriotism and Public Spirit.* Without them life becomes slack and stagnant. We reject those ideals which encourage effeminacy.
7. We demand *Charity* and delight in human nature. Only thus can the individual be essentially ennobled.
8. We demand *Faithful Allegiance to Principle.* This alone can raise man above the changes of this transitory life into the realm of eternal truth.
9. We demand *Reverence* for the spiritual powers that sustain our inner life. Where there is no reverence, there is no real activity or life-work.
10. We profess absolute *Faith* in the agency of a divine cosmic will. From this faith alone can we derive the courage and strength we need for the tasks and problems of life.

—*The Eucken Review.*

Botz Strasse 5,
Jena, Germany.

WORLD ESSAY CONTEST 1924-1925

American School Citizenship League

Open to Students of All Countries

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essays on one of the following subjects:

1. Open to Students in Normal Schools and Teachers Colleges—"Methods of Promoting World Friendship Through Education."
2. Open to Seniors in Secondary Schools —"The Organization of the World for the Prevention of War."

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the three best essays in each set.

United States Judges

William H. Kilpatrick, Teachers College, Columbia University, New York City.
R. G. Jones, Supt. of Schools, Cleveland, Ohio.
Miss Florence M. Hale, State Agent for Rural Education, Augusta, Maine.
Edwin D. Starbuck, State University of Iowa, Iowa City.
William F. Geiger, Supt. of Schools, Tacoma, Wash.
Miss Cornelia S. Adair, Junior High School, Richmond, Va.
H. V. Holloway, State Supt. of Public Instruction, Dover, Delaware.
Vaughan MacCaughey, Associate Editor, *Sierra Educational News,* San Francisco, Cal.
Miss Sally Freeman Dawes, High School, Quincy, Mass.
F. E. Spaulding, Dept. of Education, Graduate School, Yale University, New Haven, Conn.

CONTEST CLOSES JUNE 1, 1925

Conditions of the Contest

Each essay must be accompanied by a topical outline and a bibliography with brief notes on each book. Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper 8½ x 11 inches with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Citizenship League, 405 Marlborough Street, Boston 17, Mass., not later than June 1, 1925. Essays should be mailed flat (not rolled).

Each country participating in the contest, other than the United States, shall send the three best essays in each set (normal and secondary) to the Secretary of the League, these essays to be selected by judges appointed in each country. The United States judges will select, from these and from the essays written by pupils of *the* United States, those which in their opinion should receive the prizes. Students may write in *their* own language. The three best essays selected by the national judges must be translated into English when submitted to the United States judges.

Information concerning literature on the essay subjects may be obtained from the Secretary of the League.

During the past few years many teachers in the United States have introduced the contest as a part of the regular school work, and have sent to the League the best essay in the school. It is suggested that all schools adopt this plan.

Successful Contestants in the Contest for 1923-1924

Normal School and Teachers College Section

First Prize—Miss Elva Katherine Gibson, State Normal School, Towson, Md.
Second Prize—Miss Ida Wells Scott, State Normal University, Normal, Ill.
Third Prize — Harry Harris Batchelor, State Normal School, Towson, Md.

Secondary School Section

First Prize—Miss Frances Louise Putnam, Girls' Latin School, Boston, Mass.
Second Prize—Miss Zorah Horne, West Side High School, Salt Lake City, Utah.
Third Prize—Miss Dorothy McCormick, High School, West Chester, Pa.

SIXTH INTERNATIONAL NEO-MALTHUSIAN AND BIRTH CONTROL CONFERENCE

Alice Drysdale Vickery, Honorary President.

C. V. Drysdale, D. Sc., A. B. E., F. R. S. E., U. L. E. E. (London), President.

March 25 to 31, 1925, Hotel McAlpin, New York City, U. S. A. Under the auspices of The American Birth Control League, Inc., 104 Fifth Avenue, New York City, Margaret Sanger, President.

Foreign Vice-Presidents—H. G. Wells, J. O. P. Bland, E. S. P. Haynes, E. W. MacBride, Sir James Barr, M. D., Edward Westermarck, John Maynard Keynes, Mrs. Pethick Lawrence, Harold Cox, Havelock Ellis, Arnold Bennett, Lytton Strachey, Hugh de Selincourt, Bernard Hollander, M. D., Radcliffe N. Salaman, M. D., Sir W. Arbuthnot Lane, M. B., The Baron and Baroness K. Ishimoto (Japan), Prof. Ladislav Haskovec (Czecho-Slovakia).

Program Committee for the Conference—E. M. East, Ph. D., Biologist, Harvard University; L. J. Cole, Ph. D., Geneticist, University of Wisconsin; C. C. Little, Sc. D., President of University of Maine; Raymond Pearl, Ph. D., Statistician, Johns Hopkins University; Adolph Meyer, M. D., Psychiatrist-in-Chief, Johns Hopkins University; W. F. Ogburn, Ph. D., Sociologist, Columbia University.

Sessions will be held every morning and afternoon during these days. All aspects of population problems in relation to Birth Control will be considered; biological, eugenical, economic, political and industrial and in relation to individual, public and racial health. Papers on these various aspects will be presented by distinguished authorities in various fields.

Your co-operation is invited. We respectfully request you to attend the sessions, and to participate in the discussion of those aspects which most interest you.

Important medical and scientific men in Germany, Sweden, Austria, France, England, Holland, Russia, Japan and Mexico will attend the Conference, including:

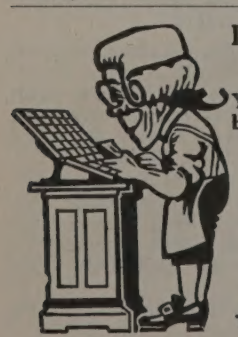
Herr Johann Ferch of Austria, who has established 22 Birth Control clinics in that country.

Dr. Ferdinand Goldstein of Germany, who has compiled statistics on Germany and her relation to overpopulation and war.

Prof. F. Faas of Holland, Director of the Dutch Neo-Malthusian Birth Control League.

Prof. Peter Tutyshkin, Director of the Organized Public Health Service in Moscow.

Dr. Albon of Sweden, who has established Mothers' Health Centers in that country.



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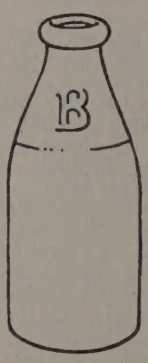

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